THE

# Heathens DIVINITY

Set upon the

# HEADS

of all called

# Christians,

That say, They had not known that there had been a God, or a Christ, unless the Scripture had declared it to them.

G. F.

UMI

UMI

THE

# Heathens DIVINITY

Set upon the Heads of all call'd

# CHRISTIANS,

That say, They had not known that there had been a God, or a Christ, unless the Scripture had declared it to them.

*Genesis*, Chap. 12.

WE read how *Abraham* went down into *Egypt*, with his Wife, and how the Princes there commended her to *Pharaoh*, King of *Egypt*, who saw she was fair; and *Pharaoh* took her into his House, and entreated *Abraham* well for her sake; and how the Lord plagued *Pharaoh*'s House with a great Plague, because of *Sarah*, *Abraham*'s Wife: And *Pharaoh* called *Abraham*, and said to him, *What is this that thou hast done unto me? Why didst thou not tell me, that she was thy Wife? I might have taken her to Wife; Now therefore behold thy Wife, take her, and go thy way.*

Now what was this in *Pharaoh*, that made him consider

der the Plagues of God that were upon his Family for *Sarah*'s sake, &c. was not this a divine Principle, a divine Power, that brought him to obey the Lord God, who had not the outward written Law? And doth not *Pharoah* judge all *Christians*, who covet after other mens Wives, both *Protestants* and *Papists*: and doth not *Pharaoh* judge them all here; who gave the man his Wife again, and lay not with her, and simply took her into his House at first, thinking that she had really been his Sister; and when he was plagued for it, he returned her to her Husband, and took her not to Wife: So that here, doth not *Pharaoh*'s practice stand over *Protestants* and *Papists* practices in this very thing?

## Chap. 20.

We read that *Abraham* said of *Sarah* his Wife, *She is my Sister*; and how that *Abimelech* King of *Gerah* took *Sarah* away from *Abraham*, but God appeared to *Abimelech* in a Dream, and said to him, *Thou shalt die, for the Womans sake whom thou hast taken away; for she is a mans Wife*: And *Abimelech* had not as yet come near her. Now mark what *Abimelech* said, *Lord, Wilt thou slay a Righteous People? Said not he unto me, she is my Sister? and she, she said not she her self, he is my Brother; and with a pure Heart, and innocent Hand I have done this thing.*

And God said unto him by a Dream, *I wot it well that thou didst it in the pureness of thy heart; I kept thee also that thou shouldest not sin against me; and therefore suffered I thee not to touch her. Now therefore, deliver the man his Wife again; for he is a Prophet, and he shall pray for thee, that thou mayst live: But and if thou deliverest her not again; be sure thou shalt die the death, both thou, and all that thou hast.*

Now mark, all ye *Papists* and *Protestants*; who say,

[illegible] *Abimelech* talks with God, and God with him in a Vision, as a Dream, and how God acknowledged his heart was pure; and how he had kept him from another man's Wife, though he innocently look upon it, that she had really been *Abraham*'s Sister, and not his Wife. And therefore, deshonor *Abimelech*'s obedience, and the divine Power of God in him judge all you *Papists* and *Protestants* that covet after other mens Wives, and manifest your selves to be unclean, and not innocent?

And further, see how *Abimelech* spake that which God had said unto him, in the ears of his Servants, and obeyed God's Voice, and delivered *Abraham*'s Wife to him; and asked *Abraham*, *wherein he had offended, that he had brought upon him and his Kingdom so great a Sin, &c.*

Therefore mark, how *Abimelech* looke upon it as a very great Sin, To take another Man's Wife from him, whom you *Christians* do look upon as a meer Heathen? And yet you *Papists* and *Protestants*, that call your selves *Christians*, can do such things, who say, You never heard God's Voice; you are more dark then *Abimelech*. And was there not more Vertue and Divinity seen and manifested in *Abimelech*, than in you *Papists* and *Protestants*, who covet other men's Wives, and take them from them, whose Practice is neither according to Law nor Gospel, though you profess both from the Letter? and he that had no Letter condemns you both in Practice.

And now to clear *Abraham* from the Aspertion that both *Papists* and *Protestants* do cast upon him, as if he were a Lyar, in denying *Sarah* to be his Wife, and calling her Sister; which Scripture they bring to plead for a Lye in case of Necessity, and so for Sin as long as they live, and how they may Lye by Authority, as

having

[illegible] *Abraham* the Faithfull for an [illegible] *Abraham* [illegible] *Abimelech* [illegible] *Sister*, [illegible] *Wife*; and so she was both [illegible] and his Wife in truth, and no Lye can be charged upon *Abraham* in this matter, as the false *Protestants* and *Papists* charges him withal, and bring him as a Lyar, to maintain their Lyes, that so they may be tollerated to live in sin, which they have mist of; for they should have brought the Devil, the Father of Lyes, and not *Abraham*, the Father of the Faithfull; for *Sarah* was both Wife and Sister: And so *Abimelech* here condemns *Papists* and *Protestants*, who hath heard the Voice of God, and yet had neither Law, nor Gospel, nor Letter, as they have, who say, *They have not heard the Voice of God at any time*, though they have the Letter both of Law and Gospel; whereas he had neither the Letter of Law or of Gospel, and yet he heard the Voice of God. And is not here Divinity in him? and did not he speak Divine things? read *Genesis*.

*Gen.* Chap. 26.

Where we read how *Abimelech*, King of the *Philistines*, said to *Isaac*, That *Surely* Rebecca *is thy Wife*; *and why hast thou done this to us? for, one of my People might have lain with thy Wife, and so by that means thou shouldst have brought Sin upon us*. And he charged all his People, *Not to touch this Man, or his Wife*; *for who so did, should dye*.

Now consider what Vertue was in this *Abimelech*; and how tender was he of himself and his People, and of committing Sin with another mans Wife: And how far are *Protestants* and *Papists* off of this Tenderness, who pretend Law and Gospel, and yet keep neither, but covet after other mens Wives; whereas he that hath neither written

Law

Law, nor Gospel, obeyeth both Law and Gospel; who would not himself, nor yet suffer his People to meddle with another mans Wife, though he had heard no other before, but that she was *Isaac's* Sister, until he had informed himself otherwise.

See then how short is that called *Christendom* of this Vertue, that was in *Abimeleth*, King of the *Philistines*, that had neither written Law nor Gospel: How short, I say, are they that Profess Law, and Gospel, and Divinity, of this Divine Power and Vertue that was in him? Let all judge.

*Exodus*, Chap. 8.

The Lord commanded *Moses*, That *Aaron* should stretch forth his hand, and with his Rod smite the Dust of the Land of *Egypt*; and *Aaron* did so; and so all the Dust of the Land of *Egypt* was turned into Lice: But the Inchanters could not with all their Enchantments make a Louse; so that the Inchanters said unto Pharoah King of *Egypt*, *It was the Finger of God.*

So now you see here, the Inchanters did confess the Finger of God, that turned the Dust of the Land into Lice.

And now see Professors, *Papists* and *Protestants*, How could you think those Inchanters could confess that was the Finger of God, who had neither written Law nor Gospel, as you call it, without which you say, you had not known whether there were a God or Christ, if (say you) written Scripture had not declared it to you; and yet these men, that had neither written Law nor Gospel, confess to the Finger of God to King *Pharoah*.

And therefore was it not a Divine Power in them, that confess the Finger of God, and a more Divine Power in them

Chap. 18.

What Scripture had *Jethro* to speak all those good words to *Moses* his Son in Law, when he met him in the Wilderness, leading and leading the Children of *Israel* towards *Canaan*? for saith he unto Moses, *God shall be with thee, and be thou to the People God-wards, that thou mayst bring the Causes unto God: and thou shalt look out of all the People men of activity, and such as fear God, true Men, hating Covetousness, and make them Heads over the People.*

See what brave Words and Language *Jethro*, a *Midianite* Priest did speak unto *Moses*, who had no written Law, nor Gospel, and yet did not he speak these words from a Divine Power of the Lord? And *Moses* was subject to him, being so far from reproving him for what he said, that on the contrary, he approved of his Counsel, so that he put it in Execution, to the satisfaction of all *Israel*.

*Numbers*, Chap. 23, 24.

Where you may see what great Things, and Prophecies, and Parables *Balaam* spoke, who had no Scripture, Law nor Gospel so called.

And how do you *Papists* and *Protestants* think that he should speak such things, and had no Scriptures?

Its said, *The Lord opened the Eyes of* Balaam, *and the Word of the Lord came to him, and the Spirit of God came upon him.*

Sd these things; and many more are set down, what *Balaam* spake, who saw the Seed of *Jacob*, who had no Scripture; and therefore, doth not he and his Ass reprove you all, that say, You never heard the Voice of God, nor of Christ; nor had known God or Christ, except the Written Law or Gospel had declared it unto you? And so, was not there more Divinity in him; and did not he speak more divine things from, and of God, then you, who say, You never heard God's Voice? for you speak onely what others say; but he spake what he had from God. And though *Balaam* coveted after *Balack*'s Rewards, which he should have had for Cursing the People of *Israel*; but God restrained him from Cursing. But however, had not he more Divinity, and spake more divine things, then you *Balaamites*, that speak other mens words, in the Scripture new and old, for Rewards; and never heard God's Voice, as *Balaam* did, as you have confest?

And in Chap. 22. How the Lord opened the Mouth of *Balaam*'s Ass, to reprove him; this *Moses* recorded for truth; but had it been in your dayes, who say, There's no hearing of God and Christ's Voice, you would have judged it to be an imagination; but *Balaam*'s Ass may reprove you all, who are going mad in Preaching for Rewards and Gifts, Cursing, and Excommunicating, and Imprisoning such as will not give, and put into your Mouthes.

*Esther*, Chap. 6. 13.

Where you may see what *Haman*'s Wife said; *If that Mordecai were of the Seed of the Jews, before whom* (speaking to her Husband) *thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.*

Now what was this that spoke these words in his Wife, who formerly had stirred up her Husband to seek *Mordecai's* Destruction, and all the rest of the *Jews*; and counselled him, To set up a Gallows for him of Fifty Cubits high; and yet afterwards she said, That *If* Mordecai *were of the Seed of the* Jews, *before whom thou hast begun to fall, &c?*

Now how could this Woman speak this, or Prophecy, who had not Scripture, nor written Law nor Gospel; but was against the *Jews*, that had the Law? Would not you *Christians* have said, That she had been a Mad-woman, and a Mad-woman Preacher? and yet she could not tell such things out of Scripture. And did not her words come to pass? And did not he fall before *Mordecai*, and was hang'd upon the same Gallows that was set up for *Mordecai*? Was she not a Propheteſs?

*Job.*

And what Scripture had *Job* to speak forth all those sweet Scriptures, contained in his Book? Yea, and [illegible] Scripture had all the holy Men of God, wh[illegible] what *Moses*, to speak forth what they [illegible] were before spoke what they had [illegible] only of God, and Ages came to be [illegible] of him, which in after the same S[illegible] written, printed, and known again by the[illegible] spirit that gave them first forth, to and thorough them?

*Ezra*, Chap. 1.

Where it may be seen, how the Lord God stirred up the spirit of *Cyrus* King of *Persia*, who said, *The Lord God of Heaven hath given unto me all the Kingdoms of the Earth, &c.*

Now

Now how could this man, upon whom you look as upon a *Heathen*, and one that had neither Law nor Gospel, how could he, I say, speak such things without Scripture? Was not here a Divine Power and Spirit in him, who acknowledged, That the Lord God of Heaven and Earth had given him all the Kingdoms of the Earth; and he was to build God a House in *Judea*, which was the *Jews* Temple.

He did not say, He had got all these Kingdoms by his own Power, nor Might, nor Valour, but that the Lord God of Heaven had given them him.

Now would you not have thought this man Whimsical, had you lived in those dayes, and too confident to speak such things, and had no Scripture, and had them in Captivity who profest and enjoyed Scripture.

*Ezra*, Chap. 6. 7.

What was that in *Darius*, that gave command to build God's House? For do you not look upon *Darius* and *Cyrus* as *Heathens*, having neither written Law nor Gospel, so called?

And what was that in *Artaxerxes*, who encouraged the Priest of the Lord? who said unto him, *That he was the Priest of the Law of the God of Heaven; and that he was to teach the Law of God to the People, and to set Judges over the People, even such as knew the Law of God: And those that will not fulfil the Law of God, and the Kings, let them have Judgment, &c.*

So now the Law of God here the King owned; and his Command and Law was, That God's Law was to be obeyed.

And was not this by divine Power, and a divine

Principle in him, though these were *Jews*, which opposed the *Christians* with their carnal Weapons: And they that do now use the Scriptures for the building an old Mass-House, and bring the King's Law, and God's Law for it, deny Christ's coming in the Flesh, who hath ended the *Jew's* Temple, and the Law that held it up, and made his People his Temple, as Scripture saith.

*Judges* 13.

Where you may read how the Angel of the Lord appeared unto *Manoah* his wife, and after to both of them; and how he said to his Wife, *We shall surely die, for we have seen God*; but his Wife said unto him, *If the Lord would have killed us, he would not have received a Burnt, and a Meat-Offering at our hands; neither would he have shewed us all these things; nor would now have told us such things*; viz. *That we should have a Son.*

Now mark, what a Sermon here is, that *Manoah's* Wife preached unto him: Would not you *Protestants* and *Papists* have called her a twatling Woman? and and said, *What dost thou preach unto thy Husband? go and learn of thy Husband at home*: and what Scripture had she for preaching to her Husband? but she believed a Divine Power, and the thing came to pass accordingly, what the Angel had spoken to her.

*Daniel*, Chap. 2.

What was that in *Nebuchadnezar* King of *Babylon*, who said, *Of a truth, your God is a God above all Gods, and a Lord above all Kings, and a revealer of Secrets, seeing thou couldst reveal this Secret?*

Did he not speak divinely, who confessed to the God of Heaven, and set up the true God above his own;

own? Had *Nebuchadnezar*, think you, been at the Schools seven years, and learnt the seven liberal Arts to speak this? or had he the written Law or Gospel to speak this by, in that he confessed the God of Heaven, and a Lord above all Kings, and so above himself.

## Chap. 3.

Where we read how that *Nebuchadnezar* went to the Mouth of the hot burning fiery Furnace, who had cast into it the three Children, *Shadrach*, *Meshach*, and *Abednego* fast bound in their Cloaths, and Hats on, it being heated seven times hotter then usually.

And the King said unto his Council, *Did not we cast in three Men bound into the Fire?* and they said, *yes, O King.* And the King said, *Lo,* (for all that) *I see four Men walking loose in the midst of the Fire, and they have no hurt; and the Form of the fourth is like the Son of God, to look upon.*

And *Nebuchadnezar* said; *O* Shadrach, Meshach, *and* Abednego, *ye Servants of the most high God, come forth,* then they came forth.

And then the Dukes, Lords and Nobles, and the Kings Councellors came to see these men, upon whose Bodies the Fire had no power, nor was an Hair of their Head singed, neither were their Coats changed, nor the smell of the Fire past upon them.

Then spake the King saying, *Blessed be the God of* Shadrach, Meshach, *and* Abednego, *who hath sent his Angel to deliver his Servants that trust in him, and hath changed the King's Command, and yeilded their Bodies, that they might not serve nor worship any God save their own God. Therefore I make a Decree, That all People, Kindred, and Tongues, which*

*which speak any Blasphemy against the God of Shadrach, Meshach and Abednego, shall be cut in pieces, and their Houses shall be made a Dunghil, because there is no God that can deliver after this sort.*

Now mark, Was it not a divine Principle in *Nebuchadnezzer*, that caused him to utter these words who was a Worshipper of Images, and compelled others to do the same? And could he tell of the Son of God, saying, *One was like the Son of God*; and confess, these were the Servants of the Most High God; and that none should speak Evil against the God of Heaven; and praised them that did not change their Religion; and that none could save like the God of Heaven; and that none should Blaspheme him?

Could he speak these things without a divine Power, having neither written Law nor Gospel; but was looked upon as a *Heathen*? How could he speak these things without Scripture?

What say you to this, you Professors, that say, *You have not known God nor Christ, without the Scripture had declared it to you?* And if this had been in your dayes, would you not be ready to say, That this was Witchcraft, or Conjuration? Hath not *Nebuchadnezzar* judged all you Divines here, who spake such things as these without Letter or Scripture; whereas you confess you cannot, without Letter or Scripture?

## Chap. 4.

See here what brave things *Nebuchadnezzer* had in his Dream; what Prophelies, Visions and Openings; and how he foresaw the overthrow of his own Empire; and how he saw a Watcher, even the holy Angel that came down

down from Heaven, and heweth down the Tree, which was himself, and left the Stump in the Ground, and that he was to eat Grass, like an Ox, for Seven Years, until he knew the Most High ruling in the Kingdoms of men.

And after, the King was walking in a Palace, a Voice came from Heaven to him, saying, *Thy Kingdom, O Nebuchadnezzar, shall depart from thee.*

And when the seven Years were expired, he lifted up his Eyes to Heaven, and his Understanding was restored to him; and he gave thanks to the Most High, and magnified him forever and evermore; *Whose Dominion*, said he, *is an Everlasting Dominion, and his Kingdom is from Generation to Generation; and all the Inhabitants of the Earth are reputed as nothing; and he doth according to his Will, &c.*

Then did *Nebuchadnezzar* love, magnifie and praise the King of Heaven; *For all his Workes are true* (said he) *and his Wayes are Righteous, and as for them that walk in their Pride, he is able to abase.*

Now but consider what gallant and brave divine things this Heathen spake, who had neither written Law nor Gospel, far beyond you that have your Schools, written Law and Gospel.

## Chap. 5.

Here you may see how *Belshazzar*, another Heathen King, made a Feast for a Thousand of his Lords, and when he was troubled in his Mind, his Wife told him, That there was a man in his Kingdom, that had the spirit of the holy God within him, meaning *Daniel*, a Captive of the Children of *Israel*: Whereupon he sent for him,

and

and said, *Art thou* Daniel, *I have heard of thee, that thou hast the Spirit of the holy God in thee, and the Light and the Understanding: If therefore thou canst read me the Writing, I will give thee Gifts and Rewards, a Chain of Gold about thy Neck, and shalt be the third Ruler in the Kingdom.*

*Daniel* said to the King, *As for thy Rewards, keep them to thy self, and give thy Gifts to another; yet I will read the Writing to the King, and interpret it.* So *Daniel* told the King, *Thou hast magnified thy self above the Lord of Heaven, and the God in whose Hands thy Birth is.*

MENE, that is, *God hath numbred thy Kingdom, and brought it to an End.*

TEKEL, *Thou art weighed in the Balance, and art found too light.*

PHERES, *Thy Kingdom is divided, and given to the* Medes *and* Persians.

Here you may see there was something that did subject this *Belshazzar*, King of the *Caldeans*, to condescent to *Daniel*'s Interpretation, though it was against himself, though *Daniel* was as a Captive amongst them: for the very self same Night the King was slain, and the *Medes* took the Kingdom.

*Daniel*, Chap. 6.

See there what Language *Darius* spake concerning God, though a Heathen King, when the Informer informed the King against *Daniel*, and caused him to be cast into the Lions Den for praying to his God; and how the Lord shut up the Mouthes of the Lions, by his Angels, so that he had no hurt by them. And how the King coming early in the Morning to the Den, who through much trouble of Spirit could take no rest that Night; and how he

he cried with a lamentable voice unto *Daniel*, and said, O Daniel, *the Servant of the Living God, is thy God whom thou servest continually able to deliver thee from the Lions, &c.*? And how after this *Darius* wrote to all People, Kindred, and Tongues that dwell in all Lands; *My Command is, that in all my Dominions men tremble and fear before the God of Daniel, for he is the Living God, and stedfast forever, and whose Kingdom shall not fail, but Power is Everlasting, even to the end, he is he that delivereth and saveth, he doth wonderous marvellous Works in Heaven and in Earth, &c.*

Now People, consider what brave Language this Heathenish King spake, and divine words he uttered, and how he confest to God, and his Kingdom and Power, who had neither written Law, nor Gospel; for what Scripture had he to speak these words? And doth not he condemn you that call your selves *Christians*, who say, You have not known whether there be a God or no, if Scripture had not declared it unto you? and so have known nothing of Divinity, and therefore he and his Divinity stands over your Heads.

*Acts*, Chap. 17.

*Paul* said, that certain of their own Poets said, *That we are of God's own Off-spring, for in him we live, move, and have our being.* So now, Had not these Poets a sense of the Living God, who said, that they were of his Off-spring, and had their being from him? now, how could they speak these, and the like things, who were meer *Heathens* without Scripture?

*Romans*, Chap. 1.

Where the Apostle saith to the *Romans* who were *Heathens*,

*thing, That that which is known of God was manifest in them, for God shewed it unto them*; for his invisible Things, that is to say, his Eternal Power and Godhead are seen, forasmuch as they are understood by the Works of the Creation of the World; so that they are left without excuse, because, when they knew God, they glorified him not as God.

Now consider, Was not here something of God in these *Heathens*, that learnt them to know God, though they did not glorifie him as God, though they had not written Letter nor written Gospel.

And doth not the Apostle set up that of God in the *Gentiles* to judge the *Jews*, who said in the second Chapter, *He is not a Jew that is one outward, neither is it Circumcision which is outward in the Flesh; but he is a* Jew *that is one inward, and the Circumcision of the Heart, which consists in the Spirit, and not in the Letter, whose Praise is not of men, but of God.* For the *Jews* having the Letter and Circumcision transgrest the Law; and so the *Gentiles*, that did the things contained in the Law, they made the outward Professors of the Law no Professors, that broke it; and Circumcision, Uncricumcision: and so they that did by nature, with that of God in them, kept the Law, judge them that have the outward written Law, and the outward written Gospel also, and yet keep it not, but break it.

So here the Obeyers of the Spirit of God are justified, and they that are Professors of the things of God, and Grievers of the Spirit are condemned.

*Matthew* Chap. 27. Vers. 19.

What was that in *Pilate*'s Wife, that made her to charge her Husband, *That he should have nothing to do with condemning*

*that*

*that Just Man* (meaning Christ) for she was very much troubled in her Sleep about it?

And what was it that convinced, and doth convince the World of Sin, of Righteousness, and of Judgment?

And what was it that made *Felix* to tremble, when *Paul* reasoned with him of Temperance, of Righteousness, and of Judgment to come?

And what was it that convinced them of their Sorceries and Witchcrafts spoken of in the *Revelations*, though they did not repent?

And what is that that brings every one to give an Account of their words and deeds, whether they be good or evil, seeing that God will judge the World in Righteousness, by the Man Christ Jesus, according to the Gospel which is the Power of God?

Doth not that imply, That there is something of the Power of God in every man, seeing they must be judged according to the Divine Power of God in the Gospel?

What was that that troubled *Ahasuerus* in the Night, that he could not sleep, insomuch that he called for the Record of the *Chronicles*, which being read before the King, he was put in mind of what great Service *Mordecai* the Jew had done for him; by which means he, and all the Jewish Nation, then there in Captivity, were preserved from that Destruction, that *Haman* had wickedly contrived for them?

*Acts*, Chap. 10.

We read of one *Cornelius*, a *Centurion*, that is, a Captain of a Band of Souldiers under the *Romans*, and how notwithstanding he is said to be a devout man, and feared

God, with all his Houſhold, and gave much Alms to the people, praying to God always; to whom the Angel of the Lord appeared, who told him, *His Prayers and Alms were come into Remembrance before God, and that he ſhould ſend for Peter to* Joppa, *who would tell him what he ſhould do*: And when his Servants came unto *Peter*, at *Simon the Tanner's* Houſe, to whom they delivered their Meſſage, ſaying, *that* Cornelius, *a juſt Man, and of good Report amongſt all the people, &c. was warned by an Angel, to ſend for thee to his Houſe, to hear words of thee.*

Now mark, How could *Cornelius* and his Servants ſpeak theſe words, of fearing God, or knowing there was a God, and of an Angel, which had neither the Letter of the Law nor Goſpel, as you that call your ſelves *Chriſtians*, ſaying, You had not known there had been a God or Chriſt, unleſs you had had Scripture to declare it to you? And what Rule did this *Cornelius*, or the reſt aforementioned walk by, that ſpake and did ſuch Heavenly things, who had no written Law nor Goſpel to walk by?

Do not you look upon *Cornelius* as a Heathen? Read the Scriptures, and ſee what is ſaid on him there, And do not you ſay the ſame of them that have not the written Law nor Goſpel?

But ſee what *Peter* ſaid to Cornelius, *Of a Truth I perceive, there is no Reſpect of Perſons with God; but in every Nation, he that feareth God, and worketh Righteouſneſs, is accepted of him.*

So the *Jews* might look before, as if the Lord had only a Reſpect for them, as the Profeſſors do now; but ſee if that which *Cornelius* walks by, that kept him and his Houſhold in the Fear of God, does not condemn you, who ſay, The Scripture is your Rule; who neither walk

acccor-

according to your Rule of Law nor Gospel, as you call it.

And *Cornelius* said, *We are all here present before God, to hear all things that are commanded unto thee of God.*

So we see here, *Cornelius* had a Belief of the Living God, though he had no written Law nor Gospel, neither was he a *Jew* (but a Heathen) and had a Belief, That that which *Peter* spoke to him was from God, though he had not the outward Bible to prove it, as we have now, though we are not against proving mens words by the Scripture, but you say that you had not known that there had been God, Spirit, and Christ, without Scriptures, and set the Scriptures above the Spirit; whereas the Spirit of God was before Scripture was, for the Spirit led them to speak forth the Scriptures to people, and after, when they were committed to writing, they were called, Scriptures of Truth; and after much length of time, they were Printed.

And the *Jews* did not know Christ by the Scriptures, nor the Apostles, nor the Prophets of the Lord; for had they known him by Scripture, they certainly would not have persecuted him, nor them. So Christ, the Prophets, Apostles and his Scriptures, are known by the Spirit of Christ, which is the Holy Ghost, who leads into all Truth.

*1 Samuel*, Chap. 6. Verf. 1, 2, 3, &c.

See how these Heathen Priests *acknowledged* the Lord God, and how they advised the people, *To offer a Trespass Offering to the Lord, to pacifie his Wrath gone out against them, and their gold Dagon, for detaining and carrying away the Ark of the Lord*; as you may see in the former Chapter, to the de-

struction

struction of their godd, and Thousands of the Worshippers of him; saying, *In so doing you shall give Glory unto the God of* Israel; *peradventure he will lighten his Hand from off you, and from off your own Land: Wherefore then do you harden your Hearts, as the* Egyptians *and* Pharoah *hardened their hearts, when he had wrought wonderfully amongst them? Did they not let the people go, and they departed? Now therefore make a new Cart, &c.*

Mark, These Heathens had neither written Law nor Gospel, and you see they did acknowledge the Living God, both as to his Power, Justice and Mercy, in visiting them with sore Judgments, and by taking them off by such and such means: All which may judge you *Protestants* and *Papists*, who say, You had not known there is a God, without you had written Law and Gospel.

1 *Kings*, Chap. 5.

*Solomon* sent to *Hiram* King of *Tyre*, for Timber and Cedar, for the building of the House of the Lord.

And Vers. 7. its said, That *Hiram*, when he heard of it, he rejoyced greatly, and said, *Blessed be the Lord this day, which hath given unto* David *a wise Son over this great People.*

And in 2 *Chron.* 2. We read, when *Solomon* sent to *Hiram* for Cedar-Trees, &c. *Hiram* wrote to *Solomon*, saying in way of answer, vers. 11, 12. *Because the Lord hath loved his People, he hath made thee King over them.*

*Blessed be the Lord God of* Israel, *that made Heaven and Earth, which hath given to* David *the King a wise Son, endued with Prudence and Understanding, that he might build a House for the Lord, &c.*

Now

Now mark, Do not you look upon this *Hiram* as a Heathen King, that had neither written Law nor Gospel: and yet he came to understand that there was a Lord God in Heaven, &c. and blessed the Lord: Would not you *Christians* be ready to say, That he followed the Imaginations of his own Heart; and that he, nor any one else had known whether there be a God or a Christ, if Scripture had not declared it to you? And yet here you see to the contrary, to your own Confusion.

2 *Chron.* Chap. 35. Verf. 20, &c.

Where we may read the words of *Necho* King of *Egypt* to *Josiah* King of *Judah*, who came out to fight with *Necho*, who came not to fight with him, but against *Carchemish*, saying, *What have I to do with thee, thou King of Judah? I come not against thee this day, but against the House wherewith I have War; for God commanded me to make haste: Forbear thee from meddling with God, who is with me, that he destroy thee not.* Nevertheless *Josiah* would not hearken to the King's words, but Fought against him, and *Josiah* was slain in the Battel.

Now mark, You look upon the King of *Egypt* to be an Heathen, but here you may see he was a Prophet; for his words came to pass concerning *Josiah*, who had them from the Mouth of God, verf. 22. who had neither written Law nor Gospel.

And yet how ready would you have been to look upon him as a false Prophet, following the Whimsies of his own Brain; whereas you may see there was a divine Thing in him, more then in you, and many others, that profess the words of the Scriptures without Life: For you say, *That you had not known the Will of God, unless Scripture had declar'd it to you.*

1 Kings 10. 9, &c. and 2 Chron. 9. 8, &c. And there you may see how the Queen of Sheba came from the utmost part of the Earth, as Christ saith, to hear the Wisdom of Solomon, Mat. 12. 42. For she had heard much of him in her own Country, and of the Name of the Lord, and when she came and saw all, she said unto the King, *It was a true Report which I heard in my own Land of thy Acts, and of thy Wisdom; howbeit, I believed not the words, until I came, &c. Happy are thy Men, happy are these thy Servants, which stand continually before thee, and that hear thy Wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the Throne of Israel, because the Lord loved Israel forever, therefore made he thee King, to do Judgment and Justice.*

Now mark all you that call your selves *Christians*, that say, you had not known that there had been a God or Christ, if Scripture had not declared them unto you; What Scripture had this Woman, that came from afar off, who had neither written Law nor Gospel, and yet she heard of the Name of the Lord, and of the Fame of *Solomon*, and blessed the Lord God, and said, *He loved Israel, and made Solomon King to do them Equity, and Righteousness?*

Now how could she talk of Righteousness, and Equity, and of the Lord God, and of his Name, having neither written Law nor Gospel? Would not you have said, That she had been a Foolish Woman, and run a madding out of her own Country?

But was not this a Divine Principle, that brought her to come and see, by which she was satisfied and refresht, blessing the Lord God? And she gave *Solomon* abundance

abundance of choice things, shewing her love to God and his people, and this she did by that divine Principle and Power of God in her; for God is a Spirit, and he and his things are made known by the Spirit; and so she judges all you by a divine Power and Spirit in her, who had not the Letter of the Scripture to be an outward Guide to her, as you have, without which (as you say) you had not known that there had been a God or Lord, without the Letter; and yet you see here she could tell without it, and bless the Lord: would not you have said she had been a preaching woman, and come to preach to the King.

*Genesis*, Chap. 39.

We read how *Joseph* was sold by the *Ishmaelites* in *Egypt* to *Potiphar*, Captain of *Pharoah*'s Guard, an *Egyptian*, and his Master seeing the Lord was with him, and how God made all to prosper in his hand, insomuch that *Joseph* found Favour in his Masters eye, so that he made him Ruler over all his House.

Now consider how this *Potiphar* was a *Heathen*, and yet was made sensible how God was with *Joseph*, and blest him for *Joseph*'s sake; and so through that sight that he had of God, he found favour with his Master, and how he could speak of God, and all this without written Law or Gospel.

Consider I say, Was not this *Potiphar*'s sight far beyond all you blind *Christians*, that say, *You had not known that there is a God, or Christ, unless the Letter of the Scripture had declared it unto you*; and so are not you more *Heathenish* then this man?

Further observe, One Cause of his loving *Joseph* was, that he saw, God was with him, and therefore loved him: whereas you hate us the more, in regard you cannot but be sensible the Lord is with us.

And did not the Goaler there in Egypt, to whom Joseph was committed as a Prisoner, did he not see that God was with Joseph, and how that God prospered whatever he did? And was not his light beyond all you Priests, that say, you have not known God, unless Scripture had declared it to you.

And soare you not all as dark as all your Fellow-High-Priests, that could not see Christ when he was come, but persecute him?

And what Scripture had the Goaler, or what Rule to see by, that God was with Joseph, and how God prospered whatever he did? Was not this something of the Divine Light both in Joseph, and in the Goaler, which is testified by Scripture?

*Genesis*, Chap. 40.

We read how Pharoah being displeased with his Butler and Baker, cast them into Prison, where Joseph was imprisoned, & how they declared to Joseph each his Dream, that he dreamed there. Now was there not something in their two Dreams which came to pass according to Joseph's interpretation.

And here Pharoah's Servants judge you Christians, that neither allow Dreams, Prophecies, nor Revelations.

*Gen.* Chap. 41.

When Joseph had interpreted Pharoah's Dream, concerning the seven Fat and seven Lean Kine, said Pharoah to Joseph, *Where shall we find such a man as this is thou speakest of, in whom is the Spirit of God; forasmuch as God hath shewed thee all this, and that there is no man of Understanding and Wisdom like unto thee; therefore thou shalt be over mine House &c.*

So

So all you Christians may here see how that *Pharaoh*, a Heathenish King, doth here acknowledge God, and that the Spirit of the Lord was in *Joseph*; and how that the King confest and acknowledged that God had shewed *Joseph* his Dream; and yet this *Pharaoh* had neither written Law nor Gospel to inform him to confess God, nor to know that there was a God; and yet he could confess to him, and say, *The Spirit of God was in Joseph*.

So then, that which brought him to confess and acknowledge the Living God, without the Letter of Law or Gospel judgeth you that say, You know not that there had been a God, or a Christ, without you had the Letter to declare it to you.

*Jonah*, Chap. 1.

Where you may read how the Master of the Ship that set out from *Joppa*, bound for *Tarshish*, said to *Jonah* (being a Passenger in it, when the Ship in a storm was like to perish) *What meanest thou, O Sleeper, arise, and call upon thy God, if so be that God will think upon us, that we perish not.* And when they cast Lots, that they might know for whose cause this evil was come upon them; the Lot fell upon *Jonah*, to whom they said, *What is thine Occupation, and whence comest thou, &c.* he answered, He was an *Hebrew*, and feared the Lord, the God of Heaven, which made the Sea, and the dry Land. Then were the men exceedingly afraid, and said unto him, *Why hast thou done this?* for the men knew that he had fled from the presence of the Lord.

Now before they did cast *Jonah* over-board into the Sea, as he advised them, they prayed unto the Lord, saying, *We beseech thee, O Lord, we beseech thee let us not perish,*

*for this man's life, and lay not upon us innocent blood, for thou, O Lord, hast done as it pleaseth thee.* So they cast him into the Sea, and the Sea ceased from her raging; then the men feared the Lord exceedingly, and offered a Sacrifice unto the Lord, and made Vows unto the Lord.

Now hear and see this all you, called *Christians*, that say, You had never known there was a Lord, or Christ, if Scripture had not declared it unto you. Were not these Mariners *Heathens*, and had no written Law nor Gospel, and yet did confess that the Lord did what pleased him, fearing God, sacrificing, and making Vows to him, crying unto the Lord, desiring that he would not lay innocent blood to their charge, and that they might not perish, and desired *Jonah* to call upon the Lord.

Now, was there not something in these *Heathens* above your selves, who had no Scripture, and yet acknowledged God, whereas you say, You had not known there had been a God, unless you had Scripture to declare it to you: neither indeed do you know him now, though you have Scriptures, nor yet have the Spirit as they had that gave forth the Scripture thorow them, nor heard his Voice, and yet pretend to be Preachers of God, and of Christ, but know neither, but are Preachers for your Bellies, and serve them, and not the Lord Jesus.

*Jonah*, Chap. 3.

There we read the Lord commanded *Jonah* the second time to arise, and go unto *Nineveh*, that great City, and exhort them to repent. And then *Jonah* entred a dayes Journey into the City, and cried, *Yet forty dayes, and* Nineveh *shall be destroyed.*

So the People of *Nineveh* believed God, and proclaimed

a Fast, and put on Sackcloth, from the greatest of them even to the least of them.

And Word came unto the King of *Nineveh*, and he arose from his Throne, and laid his Robe from him, and covered him in Sackcloth, and sate in Ashes, and caused to be proclaimed through *Nineveh*, by the Decree of the King and his Nobles, saying, *Let neither man nor Beast, Herd or Flock taste any thing, let them not feed nor drink Water, but let man and Beast be covered with Sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the Violence that is in their hands; who can tell if God will turn and repent, and turn away from his fierce Anger, that we perish not.*

And God saw their Works, that they turned from their evil Wayes, and God repented of the evil, that he had said he would do unto them, and he did it not; which made Christ to say, *That the men of* Nineveh *should rise up against that present Generation, which had the Scriptures, but repented not at his preaching, whereas they repented at the preaching of* Jonah, *and behold a greater then* Jonah *is here*, Matthew 12. 41.

So now consider you that are called *Christians*, how *Nineveh* repented, and God spared them; and the King persecuted not *Jonah*, as a false Prophet, but hearkened to *Jonah's* words, and believed, and cried unto the Lord, fasted, and turned from the Evil of their wayes, so as God had Mercy on them.

Now was not there something of God in these Heathens, that made them cry to God, and turn to God, and believe in God; whom you look upon, I say, as *Heathens*, who had not the Letter of the Scriptures, neither written Law nor Gospel, which were more then

Six

Six score Thousand Persons, as Scripture saith, *they could not discern between the Right-hand and the Left*; and yet these could tell of God, and cry unto him at the preaching of *Jonah*? And yet you cannot tell (you say) *whether there be a God or Christ, unless Scripture declare it to you.*

And if any of God's Servants come and call upon you to repent, in your Streets at any time, you Stone them, or cast them into Prison, or Beat, or Whip them, as Vagabonds; whereas *Nineveh* did not so to *Jonah*: but as Christ said, *They shall rise up in Judgment against this wicked Generation*, Mat. 12. 41.

This I say you do, instead of turning from your Wickedness, and from the Evil of your wayes, and from your false Worship; so that I say once more, *Nineveh* will arise up in Judgment against you blind Professors, who are so full of the Letter, and empty of the Life and Spirit that gave it forth, as the *Pharisees* were, and ignorant of the knowledge of God, being ravened and erred from the Spirit.

## *Joshua*, Chap. 2.

Where we read how *Joshua* sent two men out of *Shittim*, to spy secretly, saying, *Go and view the Land, even* Jericho: And they went and lodged at one *Rahab*'s House, a Harlot: And when the King heard of their being at her House, he sent to her, *To bring them forth*; but instead thereof, went and *hid them*, and after took care to send them privately away, saying unto them, *I know that the Lord hath given you the Land, and that your Terror is fallen upon us, and that all the Inhabitants of the Land do faint because of you; for we have heard how the Lord dryed up the Waters of the* Red-Sea *for you, &c.*——*For the Lord your God, he is*

God

*God in Heaven above, and in Earth beneath; now therefore I pray you, swear unto me by the Lord, &c.*

Mark, Here is a Woman, an Harlot, that had no Letter of written Law nor Gospel, being a Heathen in your account, how nevertheless she confest to the Lord, That *he was God in Heaven above all, &c.*

Now was not this from a Divine Power and Principle? And did not her Faith keep her from perishing with the rest, as is there recorded by the Holy Ghost, in *Hebrews* xi. 31.

And doth not this Harlot judge you, who have the Letter of the Law and Gospel, and yet had not known that there was a God and a Christ, if the Scriptures had not declared it to you, and so could not confess to God in Heaven above, and in Earth beneath, as this Woman did without the Letter.

And 'tis worth your remark, that she, as a Prophetess, foresaw, and so encouraged God's People, saying, *The Lord hath given you the Land*; and this, I say, she spake a good while before it was given unto them, namely, to the Children of *Israel*. And this she speak, that had no Scripture to speak it by, but by Faith. But you that have neither Faith, nor the Spirit of God to guide you, since Prophesie is (as you say) ceased, and cannot endure Women to preach: but see what a brave Sermon she preached to the Spies, and yet you cannot abide Women's Preaching; and if so be you do, why did you record her preaching, and *Huldas*, and *Mary Magdalen*'s preaching of Christ's rising, to the Apostles, and *Mary* and *Elizabeth*'s preaching, and old *Hannah*'s preaching in the Temple, and old *Dorcas*, who was a Woman-Disciple of Christ.

2. *Kings*,

2 *Kings*, Chap. 5.

We read, how that *Naaman*, Captain of the King of *Assyria's* Host, came to *Elisha*, to be healed of his Leprosie; and the Prophet sent out to him, To go and wash seven times in *Jordan*, and he should be cured; which *Jordan* signifies the *River of Judgment*. But *Naaman* was sore troubled that the Prophet came not out to him himself, as he expected he would, and call on the Name of the Lord his God, and strike his Hand over the Place, and so recover him: But his Servant came near, and said to him, *My Father, if the Prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith unto thee, Wash and be clean?* whereupon he went and washed seven times, and was cured: And so he returned to the Man of God, and said, *Behold, now I know, that there is no God in all the Earth, but in* Israel: *and that he would from thenceforth offer Sacrifice to no other God, but unto the Lord.* And desired of *Elisha, That when he went with his Master into the House of* Rimmon, *and bowed down, he desired the Lord to pardon him in that thing.* Now mark, What Scripture had this man to confess to God, and speak all these things? Had he either Law or Gospel? Was there not a Principle of God in him, that brought him to confess to God, though he had no Scripture? And are not many Servants forced to do that amongst those called *Christians*, as *Naaman* was, namely, *To go to a Worship* with his Master *contrary to the Mind of the Lord, and that Principle of God in them?* So I say, Do not you force many of your Servants to do that which is contrary to God, in following your Wayes, Religion and Worship, which you made your selves, and set up in your Steeple-houses, the places of your Worship? And think

think you that many of your Servants and Children are not troubled, and cry for Mercy to the Lord, as *Naaman* did; who are forced, contrary to the Spirit of God, his Principles in them, to your Worship, which God, nor the Lord Jesus never set up.

*2 Kings*, Chap. 6. Vers. 8, &c.

We read of the King of *Assyria*'s warring against *Israel*, and how he took counsel of his Servants, which Counsel was made known to the King of *Israel* by the Prophet *Elisha*; whereby the King was many times kept out of Danger, which thing sorely troubled the King of *Assyria*, in that he thought one of his Councellors might be false, and reveal his Counsels; for saith he, *Will ye not shew me which of us is for the King of* Israel? And one of his Servants said, *None, my Lord, O King; but* Elisha *the Prophet, that is in* Israel, *telleth the King of* Israel *the words that thou speakest in thy Bed-chamber.*

Whereupon the King sent a great Host, to fetch *Elisha* out of *Dothan*, a City in *Israel*, where he understood he was; and to that purpose compassed the City round, both with Horses and Chariots; and *Elisha* went forth to them, and met them, & prayed to the Lord, *To smite the Host with Blindness*; and so the Lord did: and then *Elisha* said unto them, *This is not the Way, neither is this the City; follow me, and I will bring you to the man whom ye seek.* But he led them to the Gates of *Samaria*; and having prayed again to the Lord, *To open their Eyes*, who did so, so that they saw they were in the midst of *Samaria*: And when the King of *Israel* would have smote them, *Elisha* would not suffer him; but bad him *set Bread and Water before them, that they might eat and drink, and go to their Master*. So the King of *Israel* prepared great Provision for them, and afterwards sent them away in Peace; *so as the Bands of* Assyria *came no more into the Land of* Israel.

Now mark, What was this in the King of *Assyria's* Servant, that had neither written Law nor Gospel, that inabled him to inform his Master, *That it was the Prophet Elisha, that from time to time told his words to the King of Israel, and reveal'd his Counsels, even what his Master said privately in his Bed-chamber?*

Would not you *Papists and Protestants*, that say, *You had not known whether there be a God, or a Christ, had you not had the Scripture to declare it unto you*, would you not (I say) have been ready to have said, *That both the Prophet, and the King of Assyria's Servant were Witches; the one, for telling the King of Israel, and the other, in that he was able to inform the King of Assyria with it; and if it lay in your power (had such a thing been in your day), would you not be as ready to put them both to Death?*

*Nehemiah*, Chap. 6. Vers. 16.

Here you may perceive, when all the *Enemies* of the *Jews*, both *Heathen*, and some *Jews*, that combined against them as they were busie in building the Walls of *Jerusalem*, having obtained leave of *Darius*, and when *Sanballet*, and other their Enemies heard that they had finished the Wall, it is said, *Their Counsel failed them, and that they were afraid; and their Enemies did perceive, that the Jews Work was of God.*

Now mark, all you that call your selves Divines (and say, That you had not known that there had been a God, or a Christ, unless you had Scripture to declare it to you) how these *Heathens*, who were real Enemies against the *Jews*, they perceived that this Work was of God, who had neither written Law nor Gospel.

Can you believe this, That they should be able to perceive that this Work was of God, having neither written Law nor Gospel, but followed other gods of their own making? What think you, with all your wisdom, and your seven years Schooling, Was there not some thing of God in

these

these *Heathens*, that convinced them, so as that they were forced to acknowledge, That the Work was of God, which struck them into a Fear, so as that their [illegible] them

And here do not these *Heathens* judge [illegible] *Christians* by Profession (who had neither written Law nor Gospel) that have both, in that they could speak of God without it?

Are not they the greatest *Heathens* of all, who have both written Law and Gospel, and yet deny Revelation; which clearly manifest their knowledg is no knowledg of Christ; *For no man knows the Son, but the Father; and none knows the Father, but the Son, and him to whom he reveals him.*

And so these that have the Letter of the Scripture, and do deny Revelations, whereby God and Christ are known, and yet judge all others who have not the Letter of the Scripture, that they are *Heathens*; yea, and judge many of them (whom they have baptized, and called *Christians*) as not having the Spirit of God, though they were baptized by themselves, and pronounc'd them Heirs of the Kingdom, and that they were the Children of believing Parents.

Now the *Heathens* that knew God, it was by Revelation, who had not the Letter of the Scripture; and you that have Scripture, and deny Revelations, you deny that that gave others, and should give you the Knowledge of God, and of Jesus Christ.

So now to close up all at present, you may see clearly how that God did not, as the Apostle saith, *leave himself without a Witness*, Acts 14. *but what may be known of God is manifest in man*, Rom. 1. 19. even in the very Heathen also, as well as all the Holy Men and all the Holy Women in the Scriptures, as may be read and seen in the *Scriptures* of *Truth*, which we own, and have a high esteem of, and all the Holy Men and Holy Women of God, Christ, Prophets, and Apostles,